1: Holmberg--90 (1941-42) 1950 Siriono
116, 771

"Native religion has not reached a high degree of elaboration among the Siriono. One of the reasons for this may be that the Indians are forced to devote most of their time and energy to the immediate struggle for survival. Both shamans and priests are lacking in this unprofessional society, and the confused beliefs and practices that are adhered to with respect to the supernatural world have not been integrated into a complex religious system. As in all societies, however, a distinction between the sacred and profane the holy and unholy, is clearly drawn by the Siriono. The existence of taboos, of ceremony, of belief in evil spirits, etc., all bear witness to a concern with religious matters."

3: Métraux--113-114 (no date) 1942 Siriono
116, 771

"The Siriono feared bad spirits, which, like the Tupí-Guaraní, they called 'ana'. According to Wegner (1934, p. 21), they believed that [114] a celestial Grandfather lived in Mbaerunya, where he drank maize beer and kept many wives. After death, good hunters joined him, but unskillful hunters wandered behind herds of wild pigs. This statement is emphatically denied by Father Schermair (1934, p. 520)."